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# THE PHILOSOPHICAL BASIS FOR THE FORMATION OF SPIRITUAL MATURITY AMONG YOUNG PEOPLE

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**ABSTRACT: It can be said without exaggeration that today it is a great honor for us - youth to understand the identity of our youth, to fight for the concept of the Motherland and its future. A person who has spirituality must have spiritual cleansing, the awakening of the heart. We can say that this is a manifestation of good if a person and our current youth are able to embody these qualities, enrich their inner world and develop the will to approach him as a human being, faith in general and self-esteem. endurance. When indifference and indifference prevail in the spiritual education of our youth, when the most pressing issues are left to selfishness, spirituality becomes the weakest and most vulnerable point. Or, conversely, where vigilance and zeal, high intelligence and contemplation prevail, spirituality becomes a powerful force.**
**The article examines the problem of focusing on the spiritual maturity of youth in the development of civil society.**

**KEY WORDS: Spirituality, youth policy, worldview, spiritual maturity, civil society, moral culture, enlightenment, thinking.**

## INTRODUCTION

Today, the upbringing of a spiritually and physically harmoniously developed generation is an urgent task for us at the national level. Consistent and decisive continuation of our work on the way to this noble goal is today at the center of our policy. Indeed, since the first days of independence, this issue has received great and constant attention. As you know, our people have always been distinguished by childhood and family. Of course, it has always been important to love a child, to educate him, to educate him from an early age on the basis of education, morality, high spirituality, and devotion to his country. In many real-

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life examples, it has been observed that ignoring this problem can hinder not only the family and the community, but also the development of the community and lead to negative consequences.

Spirituality is formed at birth under the influence of mother's milk, her lullaby, love, primordial values. In the formation of spirituality, the family environment, harmony in society, the degree of justice and humanity in the policy pursued by the state play a key role. The process of spiritual maturity takes place in different dimensions. One is connected with the life of a person, the other - with the historical development of the nation, again on a regional scale, on a global scale, and so on. These processes are, of course, inextricably linked.

## RESEARCH METHODOLOGY

At the present stage of reforms in building a civil society, the youth of Uzbekistan acts as a separate social class, an active social and political force, the heir to the current generation. As a result of the beginning of the period of self-expression of state youth policy in practice, young people develop new qualities and qualities that independently assess the events taking place around them, have their own position in any situation [1, 326]. After all, the awareness of every citizen that he is an integral part of his country, the people, actively participating in the construction of the great Uzbekistan of the future, the nation is an integral part of national spirituality and consciousness [2, 185].
Each period will have its own pains, needs and wants. Independence has put on the agenda a number of problems of our spirituality, along with solving many mysteries about the fate of people and society. In particular, questions of morality acquired great importance. There are many reasons for this: on the one hand, the attitude towards the so-called flower of human life has changed, and plans have begun to be made to return it to the path of eternal and eternally pure spirituality; we came to the conclusion that there is no nation large or small, good or bad, progressive or ignorant, that there is no nation of evil and there is no limit to good.

We all know that in order to prevent any disease in the human body, first of all, immunity is developed against it. To educate our children in the spirit of love for the Motherland, our rich history, devotion to the sacred religion of our ancestors, we must first of all strengthen the ideological immunity in their hearts and minds. So that our youth become people who deeply understand their national identity, as well as the world, and keep pace with the times. Then even the “call” of ignorant fanatics will not be able to influence and influence ideas that are completely alien to us and reject the concept of morality.

If every citizen of our country, especially the younger generation, does not have time-tested life values and national values, a sound worldview and a strong will, it will sometimes be very difficult to withstand all kinds of explicit and hidden spiritual threats.

A person who has absorbed Eastern morality and universal human ideas is a person of high spirituality, that is, a spiritually mature, perfect person. Spiritual perfection is characterized by a direct connection with a person's worldview, beliefs, psyche, norms of behavior, morality. Spiritually mature people think about the fate and well-being of the people, about the fate of the Motherland and its development. They don't want to live in dumbness, depending.

When we say "healthy", we must understand not only our physically strong children, but also a spiritually rich generation, mentally developed, morally pure, enlightened children, a generation. Such people should embody the most cherished qualities of our people - faith and honesty, kindness, compassion and mercy, shame and modesty, honor, mutual respect, high patriotism, humanity, loyalty to the people and nation.

## ANALYSIS AND RESULTS

A spiritually mature person does not pursue fame, career, material wealth, does not bend when faced with material difficulties, and sometimes organized slander and conspiracies do not detract from his spirit. Consequently, no misfortune and fate can destroy the spirituality of a pure, courageous, spiritually mature person, but strengthen and temper it [3, 67]. A person with a high level of spirituality is distinguished by such noble qualities as devotion, courage, courage, love for his people, respect for the Motherland, pride in his ancestors. Humanity of a person is determined, first of all, by his spiritual and moral perfection, his purity.
They say that a person is a product of society and cannot live without it. On the other hand, a person is guided not only by the feeling of living in a group, but also by the feeling of oneself. This means that he must always strive for harmony between social and personal life. If such a balance is not established, it will not be able to adapt to society [4, 126].

Another aspect of spiritual and educational development is national pride. National pride is national pride. National pride - to treat with boundless respect and reverence all material and spiritual wealth,

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historical heritage, customs, traditions, morality, way of life, high spirituality, all the historical achievements and lessons of your people, created over millennia, with boundless respect and reverence. be proud.

Those who do not know, do not appreciate, forget their national history, national values, language, interests of the future, do not care about the future of their nation, do not have national pride, national pride and nationalism. We cannot call such people spiritually mature. Thus, above we have considered only a spiritually mature person, some aspects of his essence and main aspects. Some of the remaining aspects will be discussed in the following sections.

The idea of an ideal person is in harmony with the idea of a spiritually perfect person. It is impossible to reach the level of a perfect person without reaching spiritual perfection. So, striving for spiritual perfection is striving to reach the level of a perfect person. Perfection is achieved throughout life. Three concepts: a healthy generation, a spiritually mature, a perfect person - gradually acquire a deeper meaning. It follows from this that there is no definite limit and limit in order to be a perfect person. However, not everyone can independently determine the level of spiritual and moral perfection. The one who says: “I have reached the peak of spiritual and moral perfection” and praises himself is not yet a perfect person. A person can never assess his level of spiritual maturity. Perfection is seen in each person's relationship with others. The ideal person is formed by parents, community, and relationships with them. The path to excellence is to learn only good qualities from people, learn from them, always strive for goodness, kindness.

Mysticism - is the theory of a perfect man, the teaching and practice of his upbringing, which arose in our ancient history and played a great role in the history of the people and the country. The perfect man is perfect for us. He possessed all worldly and divine knowledge, his soul was full of absolute spirit, his grace was abundant, and his heart was full of good feelings. The ideal man is one who embodies all the virtues and virtues that people dream of.

In the history of morality of the Muslim East, many pandnoma (book of advice)s and folk books have been written about the upbringing and development of a perfect and harmonious person, which served as a guideline for human life. Among the works that embody the qualities of a perfect person are: "Kubusnoma" by Kaykovus, "Gulistan" by Saadi, "Boston", "Statutes of Temur" by Amir Temur, "Bahoriston" by Abdurahmon Jami, "Mahbubul-kulub" by Alisher Navoi, "Akhlaki Mukhsini" by Hussein Voiz Kashifi and others. Many of these works endow a person with oriental qualities, such as a just king and justice, honesty and purity, purity, straightforwardness, humanity, enlightenment.
The work of Alisher Navoi "Nasoimul muhabbat" lists the qualities of an ideal man, his oriental qualities. These include a great thinker: repentance, contentment with an honest piece, earning a living with your profession, observance of Sharia, admitting yourself below everyone, not even rude towards your children and servants, fluency - good, polite, compassionate, generous, be brave, meek, kind, patient, faithful, faithful, live a life of harmony, not be afraid of difficulties, etc.

Thus, in the past, a unique ethical code of the ideal person was developed, and possessing these qualities was considered the dream of every person. The idea of an ideal person is of great social, moral and spiritual significance. It served to educate a person in the spirit of honor, goodness and great kindness, as well as to strengthen kindness, loyalty and devotion.

Linking the above with our current life in the era of independence, lifestyle, aspirations of people, especially young people, we can generalize that the following qualities and attributes are included in the traits of an ideal person:

The Motherland, the future foundation of the nation is laid in educational institutions, that is, the future of our people depends on how our children are being brought up and brought up today, because the path to the human heart begins with education. To do this, every parent, teacher and coach must first of all see in the image of every child a person who creates a great future. Based on such a simple requirement, the main goal and task of every parent should be to educate our children as independent and open-minded people, living consciously, full of great human qualities. This requires every parent, teacher, and coach to approach this work with a great sense of responsibility. After all, our children are worthy owners of national spirituality.

Family relations and family interests play an important role in the national way of life of the Uzbek people. The Uzbek national way of life has its own characteristics in terms of family disorder, customs, abundance and diversity of customs [5, 45]. Family upbringing is the upbringing of children by parents, adults in the family and plays an important role in the full development of the younger generation. Family order, social environment in the family, attitudes of family members, behavior of parents and adults are also key factors in raising a healthy generation.

Spiritual and moral education is a process of education

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aimed at the formation of high spiritual and moral qualities. Spirituality is the most influential educational tool and at the same time its result. Morality is the core of spirituality. Morality is, first of all, a sense of honesty and justice, faith, honesty. Our ancient ancestors developed a whole set of moral requirements for the upbringing of an ideal person, in modern terms, the Eastern Code of Ethics. In spiritual and moral education, based on the criteria of morality and spirituality, attention is paid to strengthening the influence on the formation and development, improving the spirituality and morality of a person.

## CONCLUSION

In formation young people's perception of family life, it is important that they be biologically, socially, psychologically, economically, legally, spiritually, morally mature in family life, learn the secrets of interpersonal psychology, and know the peculiarities of emotional relationships. We think that no matter how many people are on earth, whatever their fate, everyone has their own spiritual world. To understand spirituality, one must first understand, comprehend a person. Therefore, it is difficult to imagine living without thinking about this person, who is aware of himself and his human dignity.

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